real/' the unreal is verily death, the real immortality. He, therefore says, " Lead me from death to immortality, make me immortal." When he says, " Lead me from darkness to light, darkness is verily death, light immortality. He^ therefore, says, <{ Lead me from death to immortality, make me immortal." When he says, {< Lead me from death to immortality", there is nothing there, as it were, hidden (obscure, requiring explanation ").

Fourth Brahmana

" (1) In the beginning this was Self alone, in the shape of a person (purusha). He, looking round, saw nothing but his Self. He first said, c< This is I " ; therefore he became ' I' by name. Therefore even now, if a man is asked, he first says, " This is I," and then pronounces the other names which he may have. And because before (purva) all this, he (the Self) burnt down (ush) all evils, therefore, he was a person (pur-usha). Verily, he who knows this, burns down every one who tries to be before him."

" (8) This, which is nearer to us than anything, this Self, is dearer than a son, dearer than wealth, dearer than all else. If one were to say to one who declares another than the Self dear, that he will lose what is dear

to him, very
likely it would be so. Let him worship the Self alone as
dear. He who worships the Self alone as dear, the object
of his love will never perish."

Chapter II.

This chapter consists of six Brahmanas.

The first Brahmana records the visit of the proud
Brahmana Gargya Balaki, a man of great learning, to Raja
Rishi Ajatasatru, king of Kasi, and his exposition of *Brahma-*
vada to the king. He starts telling the king that he adores
as Brahman first the person that is in the sun, then the moon
and successively light, ether, wind, fire, water, mirror, sound,
space, shadow, body; and confesses that he could not proceed